821 what they mean by maboya). That is why they say la'kousa noquam th
the eating of the moon; la'kousa vicou the eating of the sun. When
[21] one or the other occurs, the women and young people dance all night,
535 and once they have started to dance they dare not quit before day.
They do not sing at all during this dance, but from time to time
utter doleful cries. During this gloomy silence, there is a girl or
woman who rattles little pebbles in a gourd and sings alone. The only
reason they have for this sad dance is that their food in the ground
would die without it.

In their dances, those just mentioned as well as others of re-
joicing, they do not hold each other with their hands, but each dances
alone. They put their feet together and jump, a little bent over,
putting one hand on their head, and the other on a buttock, and change
them constantly. This dance tires them so, that finally they are
completely exhausted.

785 Among their superstitions they have none more rigorous than their
fasts, and as they fast for several reasons and at different times, we
shall speak of each in its place.

305 Let us say here what would not be more appropriate elsewhere.
They calculate their year by the course of the Pleiades, which they
[21] call oiric. They know several stars and know approximately when
802 they will have rain or wind. They count no higher than five; if they
have to say ten, they say: all my fingers. If twenty, they show
their feet and their hands, and they would not know how to say any
more.

CHAPTER IV

Their Ornaments

241 Our Caribs never wear clothes, neither men nor women, except
for a few chiefs when they come among us. They do not even cover
their shameful parts. This is contrary, nevertheless, to the custom
of the savages of the mainland, [34] where both men and women
have a sort of cotton band covering what nature is ashamed to show.

302 Men and women wear their hair long; at the front they cut it half-
way up the forehead and let it hang in the style of a little girl.

1/4 [i.e. An eclipse of the moon or sun.--Analyst]

valiant. At some of these drinking parties they add the refinement of asking four of the company to dance. These, after [NV] smearing themselves with a watery glue, cover themselves with down, which sticks to their flesh by means of this gum. Having entered into the place of the debauch, each of them is presented with a large gourd full of ouicou which he must drink. If one cannot down it all, the others squeeze his belly until he vomits what he has taken. Then he drinks the rest, and dances afterwards.

They hold one sort of feast which seems to have a little virtue and humanity also. When they have caught a tortoise or other fish of note they invite one of their relatives or friends to come eat part of it. When the guest arrives, the person responsible for receiving him hangs a hammock for him (note that their custom is to put a member of the household in charge of receiving visitors), and invites him to sit on it, which he does without saying a word. Then the women bring him cassava on a matoutou (if the cassava is spread out it means that he eats what he wants and then takes what is left with him; if it is folded, it means that having eaten his full, he leaves the rest) or meat or ouicou. The husband of the woman who serves him says: 'Here is some cassava or ouicou for you.' The other replies: yao, 'good' (this is their: thank you). While he is eating no one interrupts him, and only the one who invited him or the one who received him speaks to him. Having eaten, he says: 'Here is your matoutou, here is your couï [calabash dish].' The other has it taken away and goes to all the men present. 'Let us,' he says, 'greet him.' All go to do so, one after another. The women scarcely participate in this, and only say: heléatibou [chiléatibou] (1), 'have you come?' After that they

1. According to Moreau de Jonnès, who visited the Caribs of Saint Vincent, this expression means: 'welcome.'

chat and drink together. They lift their glass, saying: 'to you'— and the other answers: yao, 'good.'

They practice those ceremonies for all unexpected visitors, except that they do not hang beds except for the most notable. The latter's hair is oiled and cared for by the women both as he enters and as

There are few Carib who have women and children who do not participate in the élémac feast, for it is one of their most solemn. It sometimes takes four months to prepare for it. The hair of the women and children is shaved close to their temples. At this feast they begin to feed fish to their small children. They do not permit their children to eat fish for a long time, because of the fish bones and also because fish causes colic and stomach cramps. The elders and the married men bring birds of prey. The children bring in little birds, and the married men bring big and full grown birds that they have taken from their nests and reared for this ceremony. The captain is invited to perform. He uses the birds and beats the heads of the birds against the heads of the performers so that they are bloody. He gashes both the children and the older men. He puts the children into their hammocks where they must remain without eating, and they must keep the position which he has given them. If they do not remain in this position it is believed that they will become hunch-backed or deformed according to the new position they might take. The birds of the married men are crushed if they have had children or have killed some Arawaks. With a quantity of black pepper or pimento, they rub their wounds. You can imagine how cold they are! In order to restore them they are given the heart of their bird to eat, but nothing more. Fearing that this may cause some indigestion, the [198] next morning they go to a drinking pot full of a tobacco liquid and drink long drafts of it which makes them vomit everything. [202]

They have a feast in which the smallest children begin to eat [fish]. The older children have their ears pierced and their hair cut. [204] [386] The ioubénene is the man who incises them at their feasts and is considered as their godfather. [191] There are certain people who are asked to make small wicker tables, baskets carried on the back, and other utensils necessary for the feast called élémac. [317]

Among all the guests there are six or eight who rub their bodies with elemi gum that is still fresh from the tree. They glue on small feathers and down from the bird called Festu en Queue. They crown their heads with long feathers of the Aras [macaw?] bird. Then they dance two by two around the carbet. One extends his right arm on the shoulders of another who in turn passes his left arm around the neck of his companion. The others follow in a like manner. Dancing two by two, they arrive at the place where there are big calabashes full

• 536f ouicou [kind of beer]. They must drink it to the last drop, even
278 if they are ready to burst. I have seen some almost choke, become pale and uncertain, and a Carib embraced them from behind to relieve them. He tightened their stomachs so hard that they vomited a part of it, but this was only to make room for more ouicou. [265]

[538] The Carib women only sing when they are drunk. They usually sing only one song, and this is sung so badly that we should weep
635 rather than laugh. When the women attempt to dance they are in no danger of getting pleurisy because they do not exert themselves jumping. The young people, married and unmarried, sometimes join together and pass entire nights in dancing, without daring to stop out of superstitious motivations. A woman takes a calabash full of peas or pebbles which rattle, and all dance to the cadence of this sound. Now and then they yell such sharp cries that it is startling. It is worse when the men perform a dance after having eaten Arawak. They make much more noise. A man carries a calabash at the end of a long pole and marching in front he makes it rattle. All the others follow him. Sometimes they are in a line and sometimes in a circle, in motion and not holding hands. At the same time they all have their left hand on their head and their right hand on their buttocks. Next, the right moves to their head and their left hand moves to their buttocks, and this continues. Joined with these movements is shuffling with their feet together which is very painful, yet they never jump or leave their position. [269]

[518] For their feasts they have twelve to fifteen large pots which hold as much as the same number of our casks would hold when filled with
Ex drink. [118] When they wrestle the Caribs do not use body holds but only hold each other by the arm above the elbow. They give each other such jerks that one of the wrestlers, one day in my presence, was thrown to the ground by his adversary and stayed there more than a quarter of an hour before he regained consciousness. This exercise is common among them but only at their drinking parties. [368]

316 When a pirogue is made people are asked to help drag it down from the mountain to the sea. They are invited to the feast which follows. In this country if there is no feast, there is no work party. [144]

778 idols were discovered in his possession and he was given over to the Inquisition. He would have inevitably experienced the rigors due a sorcerer had not the letters written to His Royal Highness by Mr. du Parquet clearly pointed out his innocence.

They also make certain small wooden statues said to be figures of maboyas, who reveal themselves to the Caribs by tormenting them. They wear them suspended around their neck. They wear them to halt, or at least diminish, the outrages of these cruel tyrants, rather than from a desire to serve the maboyas in a cult. Actually all the duties which are demanded by the ichéiris as well as by the maboyas through their boyes seem to be striking imitations of what happens when witches revel on their Sabbath, rather than acts of true religion. Father Raymond [Breton] states in his dictionary that they blame all of the evils which happen to them on the gods of the boyes, on the maboyas, and on the sorcerers. They fear the first more than they love them. They hate the second, and they very often take revenge on the third, often times for very little reason.

•535 [321] When there is an eclipse of the moon they believe that a maboya is eating it. This causes them to dance all night, the young and old alike, men and women, hopping with their feet together, one hand on their head and the other on their buttocks. They dance without singing but intermittently they howl certain dismal and appealing screams into the air. Once they have started to dance they are obliged to continue until dawn without daring to stop the dance no matter what the necessity may be. While dancing, a girl takes in her hand [534] a calabash filled with small pebbles, and shaking it she tries to fit her coarse voice in with this uproar. This dance is different from those which they do when they get drunk, because the one reflects superstition and the other rejoicing.

785 It is also necessary to include among superstitions the fast which they observe for a variety of reasons. For example, they fast when a girl has reached the age of puberty, or a boy enters adolescence, or when children have lost their father or mother, or when a husband has lost his wife or a wife a husband, or when they have killed some of their enemies in war. However, the most solemn of their fasts is undertaken by newly married couples who have a boy for a first child. They sometimes spend five or six days without eating or drinking.

276 first time, and when fathers make their sons warriors or when they
786 include them among those capable of going to war. They also hold drinking parties when they want to put a canoe to sea after it is newly built in the mountains. They call in all their neighbors who work for several hours and drink for the rest of the day. They also call in help to clear a new garden or when they make a new house. All their vins, ouicou, or debauches are accompanied by ribaldry. Some play
[529] the flute, others sing, and they make a kind of music which according to their taste is sweet. The old women who never sing unless
[528] they are drunk, sing the bass notes with hoarse voices. The young people sing the higher notes with a piercing noise. There is a girl who holds a calabash full of small stones. She shakes it in accom-
276 paniment to the music of the others.
786
●535 During the time that these living violins are humming, three or four of the most clever among them have themselves rubbed all over
[542] their body with a resinous, sticky water. They cover themselves with feathers and masquerade among the entire assembly taking a thousand postures and dancing in such a barbarous way that it is annoying rather than entertaining. One man holds his right arm extended over the shoulders of another. He in return, has his left arm around the neck of his companion. All the others follow them in pairs in the same way, dancing around the carbet. The whole assembly laughs in amusement at this buffoonery. It continues until the women bring
276 each of the dancers a calabash of ouicou, which is as much as two
786 quarts as measured in Paris. No matter how drunk they are it is necessary to empty the calabash even if it kills them. If someone can no longer drink he is seized by one of the strongest among the company who embraces him from behind. The strong Carib so forcibly squeezes the other man's belly by this embrace that he is emptied of his excess through both mouth and bottom. Thus he is compelled to finish the calabash. Afterwards he starts to dance again.

Strange as it may seem, the master of the carbet who has invited everyone does not participate in the debauchery. It seems that he should never mingle with the group. He stands upright in front of the door resting his club on his shoulder as if he were a sentry, to prevent any brawl that might break out.

[689] The Caribs do not believe that drunkeness is a crime, but consider it only a diversion. One sees the women drinking to excess just like

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

of the chiefs, who gave notice several days in advance so that food and 527
drink could be prepared. The feast took place in the carbet, but both
men and women, dressed in their best, participated. They spent all
day and most of the night in eating, drinking, singing, and dancing,
usually becoming quite drunk.

Both men and women participated in the singing, not only at the 533
feasts but also to pass the time of day. Most songs had to do with
warfare; others dealt with birds, fish, and women.

Dancing seems to have been confined to the feasts (pl. 95). Men and 535
women performed alone or together. They moved in a circle, dancing in
pairs, arm in arm. The men performed violently, but the women moved
only their feet. The dances were accompanied by songs, the drum, the
rattle, a stringed instrument, and the flute. The drum, hollowed from a log, 536
had a single head of skin. The rattle consisted of a gourd with a wooden
handle. The stringed instrument, too, was of gourd; it had a single
string. The flutes were made of bamboo or the bones of an enemy.[9]

Carib men played flutes in the morning, while their wives prepared
breakfast. They used conch-shell trumpets for signaling while on raids
or when hunting or fishing; at night they also had recourse to signal flares.

Intoxicants and narcotics.—They were fond of drinking and made 273
several different kinds of beer (ollous) from sweetpotatoes or from a
mixture of sweetpotatoes and manioc. The women chewed this material,
allowed it to ferment for several days, and then strained it. They also
brewed beer from the coarser manioc bread which they laid aside until it
became mouldy.

The *Carib* smoked tobacco, rolling it into cigars like those of the 276
Arawak.[9] There is no mention of snuff, but tobacco chewing was com-
mon. The *Carib* dried the leaves over the fire, softened them with sea
water, and kneaded them into rolls which served as money. Before
chewing they added ashes and packed the quid between the lip and gum.

RELIGION AND SHAMANISM

The *Carib* believed in a plurality of souls, which they associated with 775
the beating of the heart and arteries. The soul in the heart was supposed [778]
to go to an earthlike paradise in heaven, where it became part of a com-
pany of good spirits, or akambouc.[10] The souls in the rest of the body
either stayed in the bones after death or went into the forests or seashores.
They were regarded as evil spirits, maboya; those in the sea had a special
name, onicon.

[9] Neither the drum nor the stringed instrument is mentioned in all the sources. They may have been historic developments.

[9] Labat (1931, p. 80) observed men smoking for pleasure. Davies (1666, p. 340), however, describes only the use of tobacco by shamans during curing ceremonies.

[10] Some believed that the paradise was on earth rather than in the heavens and that only the successful warriors went there, the rest of the people being fated to live after death in another and more barren land.

S: Rouse E-4 (no date) 1948 ST13 Callimago ST13
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Plate 96.—Carib war dance. (After Fleurot. Reproduced from Fewkes, 1907, pl. 2.)

[p. 554C]